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graceful, and witty and tender by turns; his English Sapphics are particularly charming. A translation of one of the new fragments, which he called Old Love is Best, gave special pleasure. These translations are soon to appear in book-form in an edition of Sappho which Dr. Miller and Dr. D. M. Robinson have in preparation.

A large number of members remained for the luncheon which followed the meeting. After-dinner speaking has not been the rule at the meetings this year; but the rule was broken to allow the retiring President to introduce the incoming President, Dr. Carter, and to permit the members to hear a few more of Dr. Miller's renderings of Sappho. Dr. Knapp, in a few happy sentences in Latin, expressed to the speakers the thanks and appreciation of the Club.

MARGARET Y. HENRY, *Censor*

VERGIL AND SENECA

The teacher of Vergil is constantly in quest of material with which to awaken the interest of his students. During my leisure moments of late, I have been conning Seneca's *Epistulae Morales*, and have been impressed with the frequency with which Seneca cites the Mantuan. The *Aeneid* is quoted forty-seven times; of these citations thirty-three are from the first six books.

During the reading of *Aeneid* 6, I brought together the quotations from this book in the Letters of Seneca, with sufficient material from Seneca to explain the allusions.

In 53.3 Seneca tells of a thrilling experience he had on a trip by water from Puteoli to Naples. He was seized with sea-sickness, and insisted on being set ashore, but, not waiting, he says, until *obvertunt pelago proras*, or *ancora de prora iacitur* (Aen. 6. 3), he lowered himself into the waters, remembering his former habit of cold water bathing, and scrambled onto the rocks.

Lucilius, the friend to whom the Letters are addressed, had written to Seneca, complaining that he had been unable to shake off by travel his heaviness of heart. In reply, Seneca suggests (28.1-3) that he needs a change of soul rather than of sky, and that, although he may cross the mighty deep and *terraeque urbesque recedant* (Aen. 3.72), his faults will dog him. In the same passage Seneca compares Lucilius's restlessness to the behavior of the priestess whom Vergil pictures in the words *bacchatur vates, magnum si pectore possit excussisse deum* (Aen. 6. 78-79).

Seneca, in writing of the suicide of a friend, Marcellinus, asks Lucilius why he should weep, why pray, why waste his efforts (77.12). *Perdis operam. Desine fata deum flecti sperare precando* (Aen. 6.376).

In 59.3 Seneca turns critic of Vergil's words, *et mala mentis gaudia* (Aen. 6. 278), declaring that these words are eloquent but inappropriate, for no *gaudium* can be evil. Vergil had *voluptas* in mind.

In Letter 82 Seneca assures his friend that it is not in the order of nature that a man shall go with a stout heart to a future which he believes evil, and that, moreover, if he be torn in two directions, the glory of his action is gone, *Virtus enim concordii animo decreta*

peragit (18). He adds Vergil's lines: *Tu ne cede malis, sed contra audentior ito qua tua te fortuna sinet* (Aen. 6. 95-96), and remarks that it is impossible to go *audentior*, if the evils are real.

In the same Letter, he declares that, though some men flatter themselves that they have checked their mad desires and violent fears with no assistance from philosophy, their boastings 'perish from their lips' as soon as the command of the torturer is heard. *Nunc animis opus, Aenea, nunc pectore firmo* (Aen. 6.261). The strong heart is to come from constant study, put into practice by the soul, not by words.

Again, in §16, Seneca writes that death ought to be despised more, and that we credit too many of the stories about death. He continues thus: *Descriptus est carcer infernus et perpetua nocte oppressa regio, in qua*

*ingens ianitor Orci
ossa super recubans antro semesa cruento
aeternum latrans exsangues terreat umbras.*

Here we have Aen. 8.296 inserted between Aen. 6.400 and 6.401. Seneca goes on to say that, even if one believes that these are mere fables, the fear of going nowhere is just as great.

In 107. 3 Seneca tells Lucilius that life must be spent where *Luctus et ultrices posuere cubilia Curae pallentesque habitant Morbi tristisque Senectus* (Aen. 6.274-275). He comments thus: *Effugere ista non potes, contemnere potes. Contemnes autem, si saepe cogitaveris et futura praesumpseris.*

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A NEW EDITION OF A STANDARD WORK

The first volume of Sir John Edwin Sandys's monumental work, *A History of Classical Scholarship*, has reached its third edition (Cambridge: At the University Press, 1921). The volume covers the period from the sixth century B. C. to the end of the Middle Ages. Though the whole volume has been subjected to a careful revision, the revision has affected details only; the pagination of this edition is identical, throughout, with that of the second (1906). On at least 150 pages the notes have been brought up to date by references to the most recent literature. The other most important changes are summed up by the author in the statement that he has "more clearly recognized the part played by Varro, in one particular point, as a link between the Alexandrian and the Roman grammarians (p. 140); he has also assigned 'Virgil', the eccentric grammarian of Toulouse, to no earlier date than the middle of the seventh century of our era (p. 450); and he has found sufficient reason for modifying his views as to the 'early knowledge of Greek in Ireland' (p. 451)".

The classical world is to be congratulated on the fact that Sir Edwin Sandys has been able to see through the press three editions of this volume. A work of prime importance has thus been made even more valuable. May he be able to revise in similar fashion his second and third volumes.

C. K.